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A GREAT DISCOVERY
of FOUR WORLDS
& Their Inhabitants

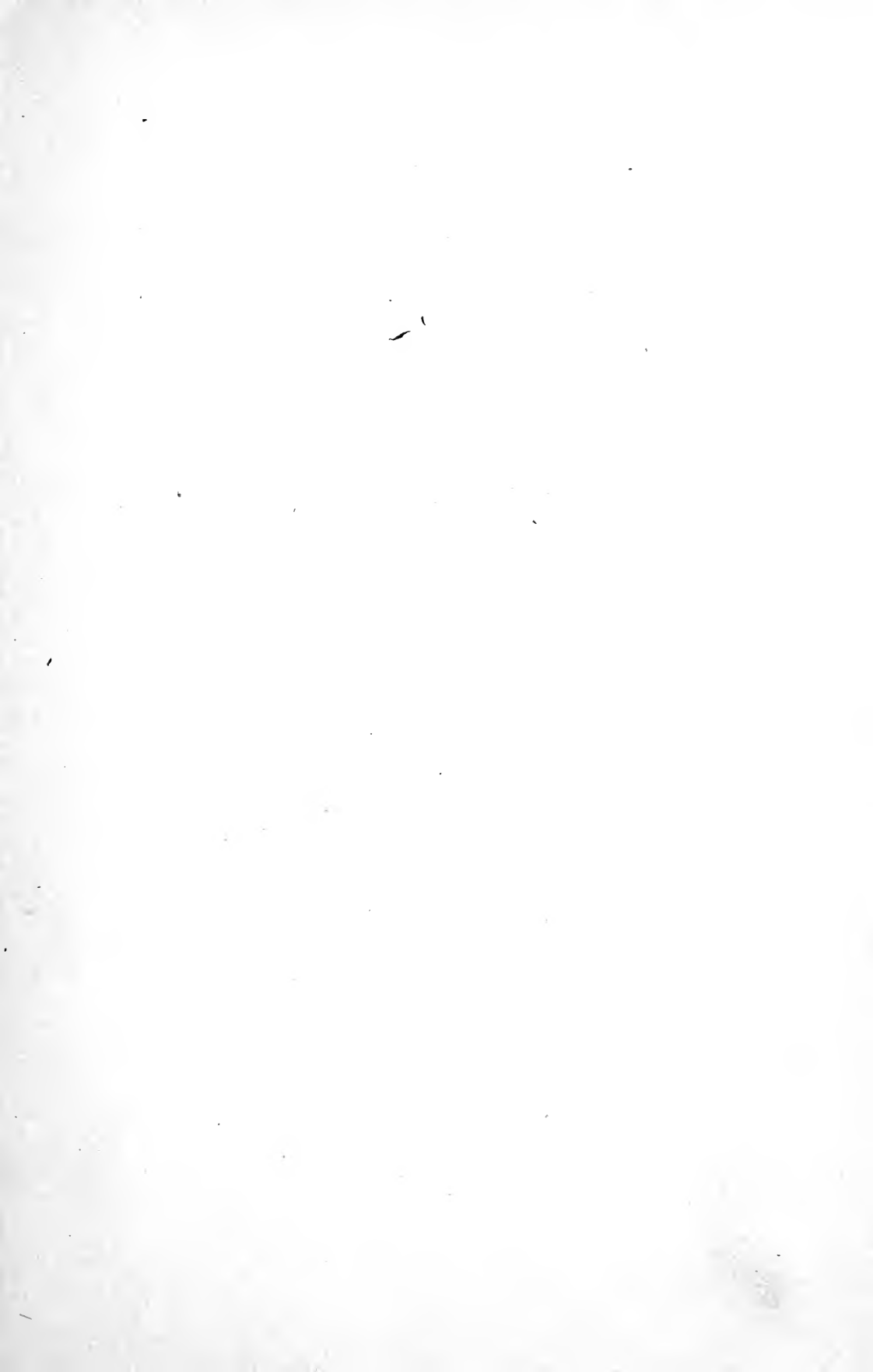


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Received the honors of Doctor of Divinity at Princeton
University, January 28, 1908

A GREAT DISCOVERY of FOUR WORLDS & Their Inhabitants



The External World

The World of Mind Within Us

The World of Eternity and

World of Everlasting Punishment



—BY—

Rev. C. D. Holley, Cleveland, Ohio

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Rev. C. D. Holly, D. D.

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This little book upon a subject that is very dear to me has been carefully considered and is sent forth in the hope that it may give comfort and edification to many. That the weak may be strengthened, the sorrowing consoled, and the despondent encouraged to look with increased faith to that fairest of fair cities in the "better land" which is the home of the redeemer and the redeemed.

PREFACE.

In giving this book to the public it is not my purpose to give it for mere curiosity but for a light that man may walk by it and not stumble in the darkness of self-conceit.

This is a divine message the Lord has given me to present before the people as a looking glass. That ye may see and know the condition in which you stand before the Almighty God.

It is my purpose to explain the mystery of the four worlds and their inhabitants, as the Holy Spirit has inspired me to write. Hoping that it may reach the approval of every one who is seeking wisdom and knowledge.

INTRODUCTION.

We have already alluded to the fact that God has created everything. An external world without us, and a world of mind within us; God gave to us in this external world three lights, the sun, moon, and stars. The greater to rule by day, and the lesser to rule by night. He also gave to the world within us three lights; after we were created, which are faith, hope and charity. In the daylight of peace the world within us is lighted up with love, and in the benighted hours of trouble and the lightnings of confusion are confronting our minds in dark hours. The world within us is lighted up by faith, and hope which is the sunshine of a man's soul.

God gave us a natural eye to see in the external world, and to the world within us the eye of faith. The purpose of the natural eye is to direct us in our actions. And the eye of faith in the world within us has power to control our minds and to show us evil that we may shun it before we walk into it, such as confusion, and envy, and strife. We also have beauty—without and taste within us. Also moral qualities in the acting of conscience to judge of them by means of correspondence or the communication that exists between the external world and the world within us. Our blessed Saviour prayed to his father asking him to bless him as he did before the world was; according to the explanation that Christ gave Philip, Christ must have prayed within Himself. Because Christ said, "When you have seen me you have seen the Father."

SUBJECT: THE FIRST WORLD.

We will now proceed to explain the external world, and her inhabitants. As we are acquainted with many of the inhabitants of this external world.

In creation God created the Heaven and the Earth, and the earth was without form and void and darkness was upon the face of the earth and the spirit of God moved upon the face of the waters, and God said, "Let there be light" (Gen. 1:3. He brought forth light, the sun, moon and stars. The sun to rule by day, and the moon to rule by night, and the stars he made also. And after this God caused the water under the heavens, to roll together and dry land did appear, and God called the dry land, earth.

And the water that rolled together he called seas. God saw that it was good. And God said let the earth bring forth grass, the herbs yielding seeds, and the fruit trees after his kind, whose seed is in itself. Upon the earth, and after God had formed the earth and clothed it with the garment of grass, and herbs. He also said, "let the lights in the firmament be for signs, and seasons, and for days and years." The presentation of these lights have been a great wonder within man to what they represent, and he also created great fishes and all of the

living creatures within the waters. He brought forth the fowls of the air, beast of the earth, that this external world might be inhabited. The wonderful herbs that bring forth such sweet blossoms such as the Magnolia, the Rose of Sharon, Lily of the Valley, and many more wonderful plants that afford blossom in wonderful order. The odor from these wonderful flowers is very sweet to the creature here upon this earth, that has sense of smelling. The air also carries its odor for miles and as we breath the air seems to be so delicious and we inhale the odor.

God gave the little bird a talent to sing and chirp. The little bee to hum, and make honey. And to the larger beast God gave them an instrument of knowledge so that they may know that man is their superior. And after God had made the lights, grass, herbs, and beasts of many kinds, the inhabitants of the earth were not yet complete. There was still something lacking before God's creation would be complete. Then Jehovah spoke and said, let us make man in our image and likeness and let them have dominion over all creeping things, in this external world. So God made man in his own image and likeness, made he them, male and female. And every plant of the field before it was in the earth and every herb of the field before it grew for the Lord had not caused it to rain upon the earth and there was not a man to till the ground.

(Gen. 2:5.) But there went up a mist from the earth and watered the whole face of the ground (Gen. 2:6.) And the Lord God formed man out of the dust of the earth and breathed into him the breath of life and man became a living soul. (Gen. 2:7.) As God gave life to the external things of this world, he also gave eternal life into the world within. If the creator should be cut off from the creatures of this external world they would fail to exist any longer. The breath that was breathed into the nostrils of man, is that part of life that exists in the world within that never dies an external death.

And the Lord planted a tree in Eden and he put the man whom he had formed therein. And out of the ground made the Lord to grow every tree that is pleasant to the sight and good for food. The tree of life also in the midst of the garden. And the tree of good and evil, Gen. 2:8, and now we find that this external world is inhabited with everything necessary to inhabit a material universe. It is faith, hope, and charity, that God gave man. Caused man to be possessed with will power, intellect and sensibility. So he might discover many signs and wonders, of this material universe and also things that are pertaining to the world within us that are not visible to the natural eye. If it were not for these three great attributes man would be just the same as any other animal. Not seeing any further than the natural eye could behold in

this external world. He would not have the power to discover other worlds. I do not doubt but that there are thousands of people that have never discovered another world but the world visible to the natural eye. The reasons are, there are people that have faith in nothing, or no one but themselves at all and by man not having power within himself, and depends upon himself alone. That man cannot discover any other world but the world that is visible to his natural eye because he has shut off the sunlight of hope which lights upon the world within him and that causes the world within to be dark and without light.

The man that is self-conceited cannot see the great discoveries of the worlds that are invisible to the natural eye. Because the man has not faith, hope and charity for anything but the natural things, such as he can see with the natural eye. Christ said. "Blessed is he that believeth before he seeth."

SUBJECT THE WORLD OF MIND WITHIN US.

The question has often been asked, Is there any good reason for believing in the existing of Mind or Soul of man as something separate from the body? Materialistic philosophy answers the question in the negative. It asserts that there is nothing in this Universe but matter. And that which we call soul, spirit and mind is perhaps

some function of matter. The main argument for this doctrine is as follows: (1) The soul is connected with a body. (2) It is developed with the body. (4) And finally we know nothing about soul while we have a definite knowledge about matter.

In reply to these arguments we might answer that the body is a condition for the soul and that the latter is dependent to a certain extent on the former. But I find many conclusive reasons. That it is to be a separate existence. While we know nothing about the soul except its operation we still know quite as much about it as we know about the body. The only intelligence we have concerning the latter except the fact of its existence is the qualities which appeal to several senses. The same is true concerning the mind. The knowledge of substance in both cases comes to us by the very constitution of the mind itself. We know that such substances exist. As soon as we recognize the qualities it appears to be in both the same. Our inner sense apprehends many operations constituting mental phenomena. And we at once and necessarily know that these phenomena have a base, a substance just as we perceive certain qualities of matter. We know more directly about the soul than we do about the other. It is the soul since the inner sense gives us phenomena thus directly. While in the case dealing with matter, the inner sense must first be

cognizant of sensation before perception can apprehend any external phenomena.

The two sets of phenomena are radically different in many respects in their combinations, in that those of matter are mainly properties and qualities, while those of the soul are energies and activities.

The soul of a man distinguishes itself from matter. The soul knows as certainly as it knows anything that the perceiving agent is not the same as a material object which it perceives. The soul also resists the forces and movements of its own body and by so doing distinguishes itself from that which it resists. One of the principle reasons why we know less about the soul, or character of the soul than we know about matter notwithstanding the fact that the former lies proximate to the conscious while the latter does not, is that the action or operation of any soul can be observed by one person, and that one the subject of its operation. While material facts and qualities can be perceived by several at the same time.

This is teaching of philosophy or truth. While it states that I believe all minds will be clear and agree to the fact. In man the body is a condition for the soul to exist in. The various parts of the body are instruments or means for the operation of the soul. The brain, the nerves, the several senses, and everything necessary to cause a development of mind. The soul does not depend

necessarily upon the mind, the soul does not depend upon the body, but the body cannot exist without the soul.

There are three forms of manifestation: Intellect, sensibility, and the will. These derive from the power of faith, hope and charity. That causes these great members of the world within us to become sensitive. It is the soul that lives in the world within, that knows.

The world within us has sensitive perception, various forms of activities. Among the inhabitants of the world within, joy, pleasure, pain, hope, sorrow, anger. The inhabitants of the world within are invisible to the natural eye; but can be seen and also surveyed by the eye of faith.

Sir William Hamilton goes further and asserts that we are not only conscious of the things of the external world, but we are also conscious of the things known within us as well as of the fact of knowing them, and we know for ourselves that the soul and mind exist because we have counseled with the different members of the world within. Mind by this we see by the conversations that the soul has with the inhabitants of the body the mind of a man can't be seen. Neither can the inhabitants of the world within mind be seen with the natural eye. A world as I foresaid is an unlimited space inhabited with living creatures and our mind is unlimited and it is inhabited with the livening creatures of life and its attributes. The chief rulers of the inhabitants are faith,

hope and charity. Intellect, will power, and sensibility, these have controlling power over the world, within us, with the assistance of the power of the soul. When the inhabitants of the world of mind within us were created they were all created in union, one with another, just as the living inhabitants of this external world were. Both classes were created; one visible and the other invisible. The mind, soul, spirit and life are all living qualities and they exist within us; at some times the effects from their existence and their work are made manifest before this natural eye by the effect of certain changes.

Sir William Herschel informs us that when viewing a certain portion of the Milky Way in the course of seven minutes, more than fifty thousand stars pass across the field of his telescope, and it has been calculated that within the range of such an instrument applied to all the different portions of the firmament more than eighty millions of stars would be rendered visible here. Then within the limits of that circle which human vision has explored in the world of mind, perceives not merely eighty millions of worlds, but at least thirty times that number. For every star considered as a sun may be conceived to be surrounded by at least thirty planetary globes. So the visible system of the universe may be stated at the lowest computation within our minds, its

vast circumference 2,400,000,000 of worlds. This celestial scene in the world of mind presents an idea so august and overwhelming that the mind of man is confounded and shrinks back at the attempt of a different conception of a multitude and magnitude so far beyond the limits of its ordinary excursions.

If we cannot form an adequate idea of the magnitude, the variety and economy of one world, how can we form a just conception of thousands. If a single million of objects of any description presents an image too vast and complex to be taken in at one grasp how shall we ever attempt to comprehend so vast a number as two billion four hundred millions of worlds. None but the inhabitants of the world of eternal mind, which counts the number of the stars, which calls them from nothing into existence, and arranges them in their respective places they occupy. And whoes eyes run to and fro through the unlimited extent of the world of mind, that are created within us, can form a clear and comprehensive conception of the number, the order and the economy of nature.

But here even the very feeblest obscurity of our conception tends to throw a radiance on the subject we are attempting to illustrate. The magnitude and incomprehensiveness of the object shows us diversified views of the divine glory remains to be displayed.

What an infinite variety of sublime scenes may be afforded for the inhabitants of the world of mind to expatiate upon, and what rapturous train of thought ever various and ever new may succeed each other without interruption throughout and with unlimited duration. Let us now endeavor to analyze some of the objects that are presented. By wisdom to the great assembly of system of the world within us which lies within the sphere of human vision in the formation of which infinite wisdom and goodness have been employed and consequently they must exhibit scenes of sublimity of exquisite contrivance worthy of the contemplation of every rational being.

If this earth which is the abode of apostate man, and a scene of moral depravity, and which here and there has the appearance of being the ruins of a former world, presents the variegated prospect of lofty mountains, romantic dells, and fertile plains, verdant landscapes, and adorned with fruits and flowers, and a thousand other beautiful things that are strewn over the face of nations. How grand and magnificent a scenery may we suppose must be presented to the view of the inhabitants in the world of mind within us, where the rain storms, and the cold chilly wind of this external world have never entered to beat and blow down and derange the mighty works of the great creator. Where love to the supreme, and to one another fires the bosom of all the inhabitants within us

and produces a rapturous exultation and an incessant adoration of the source of happiness in the world in mind. In such worlds we may justly conceive that the sensate enjoyments and the objects of beauty and grandeur which are displayed to their views as far exceeds the scenery and enjoyment of this external world as their moral qualities excel the qualities of things in this outer world. In the next place it is highly reasonable to believe that an infinite diversity of scenery exists throughout the world within us which may be composed of mind.

There appear to be certain laws and phenomena which are common to all of the system which exists in the limits of the human vision in the inward world. But since we are confined to a small corner of the universe of God and surrounded by immeasurable voids of space which intervenes between the habitation of the world of mind within us and the celestial worlds through which no human power can enable us to penetrate, we must remain ignorant of the nature and economy of those intellectual beings until our souls take their flight from these tabernacles of clay, to join their kindred spirits in the invisible world. While we remain in our sublime mansions, our investigation into the world of mind must therefore of necessity be confined to the nature and attributes of the uncreated spirits and to the inhabitants of our own mind, and those of sensitive beings which we are surrounded. These

faculties as they constitute the instruments by which all knowledge, both human and divine, is acquired has employed the attention of many. In every age has been the theme of many subtle and ingenious speculations and they doubtless have formed an interesting subject of investigation to many people of intellect. But of all the views we can take of the world of mind, the moral relation of intelligent beings, and the laws founded on these relations are topics by far more interesting and important. This subject may be treated in a more definite manner than the theories which have been formed respecting the nature and operation of the inhabitants of the world of mind. Illustrations leveled to every capacity and which come home to every bosom, may be derived both from reason and experience from the annals of history, and the reward of revelation it is not involved in the same difficulties and obscurity which have perplexed philosophy of intellect, and there are certain principles which may be traced in relation to this subject which apply to all the rational intelligent, that God has formed however diversified in the respect of, the regions of the universe which they occupy, and in the extent of their intelligence above all this subject it more intimately connects with the present and future happiness of man than any other that comes within the range of human investigation, and therefore forms a permanent and legitimate branch of what may be termed truth of religion.

I shall content myself with stating the following illustration: We dwell in an obscure corner of God's empire, but the light of modern science has shown us that worlds a thousand times larger than this external world of ours, and adorned with more refulgent splendor, than exists within this world in which we live. It also has been unfolded to us views of other systems dispersed throughout the voids of space immeasurable, and in such vast profusions that our minds are unable to grasp their numbers and their magnitude.

A revelation leads us to conclude that all of these worlds are a system adorned with a display of Divine wisdom and peopled within, by rational inhabitants. The human mind after it has recovered notice of such stupendous scenes naturally longs for a nearer and more intimate inspection of the grandeur and economy of those distant provinces of the Creator's empire, and is apt to imagine that they would never weary, but would feel unmingled joy while it winged its flight from one magnificent scene of creation to another. But although the inhabitants of our world were divested of the qualities of gravitation, and endowed with power of rapid motion adequate to carry him along to the suburbs of creation, and permitted by his Creator to survey all the wonders of the universe; if a principle of love and kindly affection towards fellow intelligents did not animate his mind

range, and revenge, pride, and ambition, hatred and envy ever incessantly rankle in his heart, he could feel no transporting emotions, nor taste the sweet enjoyments. This great world of mind through which man would be transported into a spacious hell; its beauties and its sublimities could not prevent misery from taking possession of the soul in the world within us and at every stage of his excursions he could not fail to meet with indications of his Creator's frown. For it appears to us from reason and experience as well as from the dictates of revelations an absolute impossibility of enjoying happiness so long as malevolent affections retain their ascendancy in that of moral intelligence in whatever region of universal nature his residence may be found. But remember all views are taken from the world of mind within us.

We can see the external world with our natural eye by the great lights of the firmament giving great light, and behold the things within this world. We have now described to you the wonderful inhabitants of this external world. Now by the teaching of the Holy Spirit we will explain to you the inhabitants of the world within. This world is called a corresponding world and it also is inhabited as I foresaid. God gave this external world three lights and also gave three great lights to the world within us.

Faith, hope and charity, without these three we

would fail to be in the image and likeness of God. Man was created in the image and likeness of God. We don't mean that God was a physical being. We must not consider Christ to have a great outward form. "In the likeness and image" refers to the sentiments, and principles, attributes or passions that move the soul in the inward world.

God has endowed man with extraordinary power in fact, man was created a little God. When God breathed into the inanimate clay he filled man with those passions that elevated him so much higher than any other animals and creatures that it gave him controlling power. We find those passions and sentiments are the principal parts that have the controlling power of the world within us. Without these great principles the inward world would be in darkness. It was in accordance with these virtues that the world within us is to be measured; it is the principle in the human heart that binds the human family together. It is the development of the inhabitant of the world within us that makes us an image of God. It is the act of truthfulness, righteousness and love, that brings man in communication with the angels of God.

THE EMOTION OF THE WORLD WITHIN US.

It is impossible for man to move and exist and also animals to move and creep without assistance from the

Almighty God. Let us see, is not man a creature of faith? Does not the very happiness of his existence depend on faith? Do not the creatures of the world within us move and exist by faith, and depend upon it only?

Confidence is the lubricating element that keeps the vast social machinery of the world within us in motion. Confidence is the chief operator of the world within us and when we lose all confidence the inhabitants of the world within us will fail to exist.

What know ye not that your bodies is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own, for ye are bought with a price, therefore glorify God in your body and in your Spirit which are God's. I. Cor. 6:19-20. So we learn from these words that the inward part of man is spiritually inhabited. We learn from the scriptures that in this external world God planted in the garden of Eden a tree of life, a tree of knowledge, of good and evil. Man could choose between either one. So it is in the world within us, when God created man he planted within him a tree of life and gave him knowledge to understand His command. That he may not do anything that would violate the laws of God. God told him that if he violated His law, he would surely die. At this time God's spirit had a free access to the world within man. Man was made for the glory of God. At the moment that man violated

the laws of God, his heart was closed against God's spirit, because the spiritual light was cut off from the soul. God says, "my spirit shall not dwell in an unclean temple. Behold I stand at the door and knock desiring to enter." Faith is a gift from heaven, even when man has met with failures, and disasters, he then takes the eye of faith and looks into the world within and he finds confidence, to make a new venture. What great deeds have men accomplished when their souls have been filled with confidence. The world within us is invisible to the natural eye, but is visible to faith, hope, and charity, because their works are in the world within us.

Man was made for an abiding place for the Holy Spirit, and when love is in, God is in, because He is love. When man gains faith it causes love to grow within. There must be a world within us, because there are invisible inhabitants within us that council with us daily. The Apostle Paul says, "when this earthly tabernacle is dissolved we have another building, not made with hands, but eternal in the Heavens. And we know by this statement that our bodies are spiritually inhabited. The body of a man is just the same to the soul of man as the external world is to the body of man. Just as our bodies are cared for with the things of this earth, so it is with the soul of a man. No man can live without hope because it is the spark of life. It is the

abundant presence of this heavenly light that causes the communication of the inhabitant of the world within us with the angelic host. When we have lost all hope we have no way to converse with angels. Without hope the world within us is in utter darkness.

It is being shut off from God's sunlight that makes hell so unbearable. The angels and attributes that rules and controls the world within us, possess power that cannot be conceived by those who know not the spiritual world. Those who are not acquainted with the spiritual power suppose that the angels cannot have any power over the world within man.

It has been proven to me by actual experience that man cannot move one step without the influence of heaven. It has been proven by the word of God, for the prayers that God will send his angels to lead us, to teach and inspire us. These observations are made that it may be known what power the angels exercise within us.

THE POWER OF THE SPIRITUAL INHABITANTS WITHIN US.

The angels that control the world within us are so great and have so much power that were I to aduce all that I have seen by the eye of faith, it would seem incredible. Since man exercises the divine audiences that God gave, if anything of the world within us offers

resistance it ought to be removed because of its contradiction to divine order. They cast out and overturn all stumbling blocks by a mere effort of the will. Because God said, my kingdom shall be set up in the hearts of man. Therefore we know that man must have a world within him because as we have just stated God must set His kingdom in the hearts of man.

The bible teaches us that our God is higher than the external world. Thus we know that the inward part of man is inhabited, since the Spirit of God dwells within us.

We find in this external world matter and provision for man to subsist upon, so by faith the Holy Spirit gives us life, and the fountain of love flows freely from the throne of God. And so the invisible inhabitants live and subsist upon the food that is given by the Holy Spirit.

The Spirits within us converse more intelligently than man does because their conversations are directed by God.

In the world within us all of the invisible spirits have the same speech, they all understand the working of one another. The angel that governs the world within man knows what ruling affection every one has. Every one has various affections, one controls the state of gladness, another grief, another mildness and mercy, another sincerity and truth, another love and charity, another in the pursuit of honor and glory and so on. But the ruling af-

fection of love is in them all. Therefore the wiser angel who attends chiefly to the transaction of the spiritual business within man has a conversation of love. The language of angels in the world within us has nothing in common as human language, except some particular word that derived their sound from particular affections.

I believe that science will bear out the great discovery of the world within man. Dr. Steele says: "The inner sense gives us cognition of the world of matter, the later of the world of mind." One of the greatest questions of psychology is, "How does the soul come in communication with the outer world?" Like most other subjects pertaining to our constitution and relation it is involved in more or less of mystery under present human limitations, and will never be absolutely cleared up.

Man was created as a world for the Son of God to live in. "Then was Jesus led up of the Spirit into the mountain to be tempted by the devil, and when he had fasted forty days and nights, he was afterwards hungered; and when the tempter came to Him he said, if thou be the Son of God, command that these stones be made bread. But Jesus answered and said, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Matt. 4: 1-11. The mortal body was not the Savior, but just the building in which the Son of God lived while on earth. Christ could have set upon the

thrones of this earth if he had so desired, for he had only to speak, and it would be so.

When Jesus' body was hung up on the cross, the old body of human flesh was hanging upon the tree and the flesh was bruised, and on both sides of him there were two thieves, one representing a humble child of God in humiliation, and the other representing the devil trying to seek and understand the mysteries of God.

The devil's representative looked at the body in which Jesus was, and said: "If thou be the son of God, save thyself and come down from the cross." And there was a thief on the other side that was a representative of obedience. And he said: "Lord, remember me." And Christ spoke and said: "This day thou shalt be with me in paradise." And Christ asked the Father to forgive all of his accusers, for they knew not what they were doing, and immediately when Christ had finished and said, "It is finished."

The Son of God stepped out of the mortal frame and went into counsel with death, and while he was wrestling with death his body, which he had occupied, was laid in the grave uninhabited. He moved out of the body in pursuit of death and hell. The body was only stored away for a few days while he conquered death, gained the victory of the grave, and went down and controlled hell and demanded the keys; then Christ came back and walked

in the form of man, and rose as though He were dead. Christ was not dead, but he stepped out of the body, and the body had no power to act of itself because Christ says, "I am the living bread that come down from heaven," and we plainly see when God withdraws the bread of life from us. We at that moment fail to exist, because it is the life that God gives us that causes us to exist.

And after He had rose and met His disciples, He told them that He had all power in His own hand, both of death, hell and the grave.

The life of a man is that part within him that never dies, always lives, let it be in heaven or hell—it will never die. You may destroy the body of man in which it dwells, but you cannot destroy the life, because it is controlled by God. God has angels as life preservers flying around us day and night, watching and waiting, so if the world in which the invisible spirits live gets destroyed they will take charge of the soul or life and bear it away in the presence of the Father that gave it. So there is no way in which man can destroy the soul of man. It has been tried thousands of times, but all that has been done was just to destroy the body, and the soul or life leaped out to another world.

RENEWING THE WORLD WITHIN US BY RE- GENERATION.

Regeneration essential to salvation. Except a man be born again, he cannot see the kingdom of God. John 3:3.

Is regeneration essential to salvation? This question is definitely settled by our Lord Himself in His conversation with Nicodemus. In no abstract way could the necessity of the new birth have been forcibly taught. This man was well versed in the law, and was of great service to his class of people, he had many requirements that would well fit him for the kingdom of God. But as God had not respect unto Cain and his altar laden with flowers, and enriched with the best products on earth, so our Lord could not accept the righteousness of Nicodemus, though none of Israel were more worthy than he, as fitting him to be a subject of the spiritual kingdom which Christ came to establish. Canon Farrar suggested that the title in verse 10 "Master of Israel" might signify his rank as teacher or wise men. The third member of the Sanhedrin it is evident was a man of culture, refinement and of zeal for the law. A religious man in his conviction and honest in his desire to do right. It would seem as if all meritorious qualification met in him, and yet over against them all the unseen hand had written "thou art weighed in the balance and found wanting." Jesus

sweeps away with a breath all hope of fitness for the Kingdom of Heaven by natural birth or natural development, saying "except a man be born again, he cannot see the Kingdom of God."

The Kingdom of God does not mean the eternal Heaven, yet it is the heavenly ruling within man as it would be a visible ruling on earth with heaven's atmosphere, and laws, and requirements for citizenship.

It is the spiritual kingdom begun here within us which shall be transformed and continued in that eternal sphere; and as our Lord used the phrase it is equivalent to saying a man must be born again to enter heaven, though the phrase may be rendered again as in the margin, "born from above."

Nicodemus, with perhaps assumed ignorance asked, "how can he enter the second time into his mother's womb and be born again." The expression is one which denotes a change which is radical and fundamental, and implies that a man needs to be renewed in the very source of his being. That he must become a new creature within. Dean Alfred says, it is not learning but life that is wanted for the Messiah's Kingdom. And life began with birth.

We shall discuss what the great change is further on in saying that in talking to a man of ability and exalted rank as was Nicodemus, Jesus teaches us the absolute necessity of the new birth. But in the phrase, "except a

man," he embraces the noble as well as the less worthy. This statement should have great bearing upon those that have a tendency to self righteousness. Jesus says further on "that which is born of the flesh is flesh." It can never become spirit. It can never be other than flesh, with its sin and decay. Only that which is born of the spirit is spirit, and that birth of the spirit is regeneration. There is force also in the word "see" as here used, for the old nature is blind and cannot discern the spiritual things. Regeneration, or the new birth is essential to salvation. We may here define regeneration as an act of God by which, through the Gospel as a means, the governing disposition of the Soul is made holy. It brings about an entire change of character. The scriptures are very full and explicit on this point. To the objection offered by Nicodemus, Christ replies, "except a man be born of water and of the Spirit he cannot enter into the kingdom of God." It would seem that there was a little surprise expressed that a ruler of the Jews should not be more in touch with the real truth of the Scriptures.

The Lord looked down from heaven upon the children of men to see if any could be found worthy, but not one was found. Psal. 14:2-3. Thus the condition of the nature of man is made very clear. In Ezekiel there is direct teaching to this effect, "Make you a new heart and a new spirit for why will you die; O house of Israel. A

new heart also will I give you, and a new Spirit will I put within you." Ez. 18:31. 34:36; as also in David's prayer, "Create within me a new heart, oh God, and renew within me a right spirit." Psa. 51:10. The Apostle to the Gentiles sets at naught all the claims of the Jews as children of God.

They were wont to boast of their descendant from Abraham, but the Apostle says, "In Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creation." Ga 16:15. "If any man be in Christ he is a new creature and old things are passed away; behold all things are become new. 2 Cor. 5:17.

The uniform testimony of the inspired writers is that by nature our state is one of irrecoverable ruin. The carnal mind is enmity toward God, for it is not subject to the laws of God; neither can it be. Romans 8:7. Furthermore man's condition is not only one of native ruin, but also of native helplessness, so far as remedying the fatal defect. Can the ethiopian change his skin, or the leopard his spots? Then may ye also do good who are accustomed to do evil? Jer. 13:23. There is no promise of blessedness in the future world to the unregenerated. Jesus says: Many will say unto me in that day, Lord have we not prophesied in thy name and in thy name cast out devils, and in thy name done many wonderful things? And then will I profess unto them, I never knew you.

Depart from me, ye that work eniquity. Matt. 7: 21-23.

The most terrible threatenings are spoken concerning such as remain in their sins. How false are the hope of the ungodly. God is unchangeable. The day of reckoning will find him as determined to punish those who die in their sins as when He uttered the proclamation of wrath. Christ said, "except a man be born again he cannot enter the kingdom of heaven." That shows us plainly that just as soon as a man renounces self, and feels the need of a savior, he is accepted, and washed in the blood of Christ and made ready for the Kingdom.

A GREAT BAPTISM IN THE WORLD WITHIN US.

I indeed baptize you with water unto repentance; but He that cometh after me is mightier than I, whose shoes I am not worthy to bear. He shall baptize you with the Holy Ghost and with fire. Matt. 3: 11. The words spoken by John the Baptist teaches us that his baptism was unto repentance, and he only performed the outward act upon the body of man in this world, as a typifying evidence showing how the Holy Ghost baptizes in the world with us. And He shall baptize you with the Holy Ghost and with fire. The word baptize means emersion, and emersion means to be dipped—buried. Every one that has been born again, has had experience of the baptism of Jesus Christ. As this body was emersed in water,

our soul was emersed in the blood and spirit of Jesus in the world within us.

John the Baptist baptized in the river of Jordan, but Jesus Christ baptized the souls of men in the river of love, and that makes man a new creature, because his sins have been washed away. John did not use the term sprinkle, but he used these words, "He shall baptize you with the Holy Ghost and with fire." Jesus, when He was baptized went up straightway out of the water, and lo! the heaven were opened unto Him and He saw the spirit of God descending like a dove and lighting upon Him and lo, a voice from heaven saying, "This is my beloved Son in whom I am well pleased." And so it is with the child of God, who has taken on Christ by baptism. He is well pleased with us.

God spake to Isaiah and said, "When the Lord shall have washed away the filth of the daughters of Zion and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment and by the spirit of judgment and by the spirit of burning." Isa. 4:4. By this statement we know that there are great works performed within us by the Holy Ghost. By the power of the Son of God. God works upon the mind and soul of a man only.

PATIENCE.

Have patience with me and I will pay thee all. Matt. 18:26-29.

The question has often been asked, What does patience mean? Webster gives this definition. "The suffering of affliction, pain, calamity, provocation and other evils. Also the act or quality of waiting long for justice." Have patience and I will pay thee all. This expression was force from a servant that was unable to meet the demand of his Lord. In one instance patience prevailed. In the other case it was rejected. Nevertheless he that possesses the great virtue patience, can conquer his enemies, and rear up a monument that will not dissolve but endure throughout eternity. Job possessed great patience. Satan the accusing angel, suggested the doubt. "Doth Job fear God for ought?" The devil means to say that if the benediction of this life were taken from Job, that he would curse God to His face. Almighty God gave the devil the power to make this trial on the servant Job. He destroys Job's property, then his children, then he was afflicted with one of the most terrible diseases of the East from the crown of his head to the sole of his foot. Yet he had patience. Job's wife breaks down and begs him to curse God and die. Job murmurs not, but continues steadfast. He rejects his wife's suggestion, and answers calmly, "What, shall we receive good at the hand of the Lord and shall we not receive evil?" In all this Job sinned not with his lips but in all of his trials he continued in patience and permanently left on record the burning words of divine inspiration.

If a man die shall he live again? "All the days of my appointed time will I wait until my change come." Joseph had patience when sold into the land of Egypt. He waited patiently on the Lord and he was delivered and became the greatest ruler of the world. All by being patient. David became King of Israel by his great patience. By patience Noah, after one hundred years of work, provided the ark and preserved the nations of the earth, after forty days and nights of deluge.

Moses led the children of Israel out of the land of bondage and was their leader for forty years. Mary, the mother of Christ, showed her patience when approached by Elizabeth, her cousin, relative to the birth of Christ, "behold the hand of the Lord."

The apostle Paul had patience. While preaching the Gospel of Jesus Christ he was cast into prison, beaten and thrown outside the gates of the city for dead. Yet his patience was firm until the close of life, here find his crying out in those sublime words, "none of these things move me." John Knox shook Scotland by his perseverance, until Queen Mary said that she feared John Knox more than all the opposing armies. Columbus discovered this great country after much patience. Martin Luther the humble monk moved the entire globe through the great reformation, by his patience and extreme endurance.

SUBJECT. WHAT CONSTITUTES CHRISTIAN BAPTISM.

Baptism is generally acknowledged by all sects. When a poor soul is converted he desires to become a child of God—he meets an obstacle. What is “baptize”? What does it mean? Much water is necessary. “Both” went into the water. Every evidence has its weight, buried, in baptism, emersion is baptism.

THE WORDS OF CHRIST IN THE GREAT COMMISSION.

Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost. (Matt. 28: 19.)

Baptism is generally acknowledged by all sects. All christian denominations, with a few exceptions acknowledge baptism. All use or pretend to use the same formula found in Matt. 28: 19. With all the existing shades of belief it is almost impossible to form a satisfactory opinion, no matter how much the different sects may differ from one another. Each one advances truths that, of course, have a certain amount of plausibility in it that entitles it to a hearing. The difference is so very radical that it seems almost an impossibility for all to be right. Then where shall we go to have the truth established beyond a doubt. They all seem to be equally an earnest

advocate of different forms. One advocates sprinkling, another pouring, and still another emersion, as the only true mode of baptism. And even the emersionists have a difference, while one class have but one action, another claims three actions to be the apostolic mode. Again there are others who claim that no outward ordinance is necessary. In fact they entirely cancel all rites and ceremonies in ordinances. Then the strangest thing in all is that all take the same book as their instructor in the religious life. I don't want to cross swords with any christian body that may differ with us, neither do I desire to unchristianize those who do not observe the christian rites just as Jesus taught it. I am anxious to appear before the world in the proper light. Our great claim that these ordinances were instituted for the purpose of benefiting the soul, and our present object is to bring out the design of these outward forms. Investigation is the only way by which we can arrive at the truth. We want no guide nor reference but the Bible. In it we will obtain all information and facts that will lead us to the mind of God. We claim no superior knowledge, but appeal merely to the common sense of people, presuming that they have an earnest desire to do the will of God. The object of this true doctrine is not to tear down, but rather to build up a structure that will stand the test of time and eternity. A poor soul converted. Let us suppose then

the case of one who is converted and anxious to enter the ark of safety, where the storms of eternity can never harm him. The person is not only convicted but converted. That is, he is convinced that a worldly selfish life is in direct opposition to the will of God, and having truly repented of former misdeeds, he is not only sorry, but he has received a sufficient amount of the spirit of holiness to make him willing to leave the broad road of sin and enter by the straight gate into the narrow way that leads to life eternal. This, of course, will bring about a complete change of life. This is true repentance. Repentance in its simplest and most primitive definition means nothing but a change of mind. But a change of mind so radical that a complete change of living is the result.

DESIRING TO BECOME A CHILD OF GOD.

This poor earnest soul desires to become a child of God. Knowing that repentance, faith and baptism are necessary to salvation he starts out to accomplish these. Repentance, we will suppose has already been accomplished. He believes with all his heart in the Saviour of mankind, and is anxious to become his true follower. Here then at the threshold of his christian life he meets with an obstacle when he comes to baptism; every one has a different opinion. The claims of each seem to be

equally convincing. Now what is the poor soul to do? There is only one course open to him and that is, to appeal to the Bible. Meets an obstacle in the first place "baptize" is not an English word; that is we never use it except in a religious sense. Then if we are unacquainted with the Greek, we are entirely at the mercies of the scholars that are, and they differ very much materially, but we have no other course open to us than to appeal to the Bible itself. The word "baptize" is but the Greek word anglicized, that is, put into an English form. The word is never used in a common way like any other word. We must keep in mind that when Jesus lived and the Apostles wrote, Greek was the leading language of the civilized world. We must not forget this. The Lord Jesus Christ did not use language that was beyond the comprehension of the people to whom he talked. To do so would be unreasonable and the height of folly. Then take it for granted that the people understood the expressions He made use, and those who were willing conformed to the command. Surely one claiming to be the Son of God and establishing that claim with the most astonishing miracles the world ever beheld; surely such a one denying and sacrificing himself as Jesus did would not trifle with the feeling of the human family, whom he came to save. We notice also how positive and emphatic he was in his assertion and how explicit in the issue of

His command. Over and over again He repeated the same requirements, threatening terrible woes upon the heedless and disobedient. It is impossible that such a person as the Bible represents the Lord Jesus Christ to be would speak unmeaningly. Not one word do we read that the matter of baptism is an optional one on the part of the applicant. The whole difficulty rises out of the different opinions concerning the meaning of the Greek word. Words are the means by which we make ourselves understood. Therefore when the Lord used the words of the language in common use they meant something. Jesus in ushering in a new dispensation did not want to mystify. There surely was but one meaning to the word or there would have been some disputation. But we hear of no division in the early church concerning the mode of baptism. They were a unit in those days; they understood the meaning of the word and so obeyed it. One of the plainest proofs that the people were united on the subject of baptism is that it was spoken of in the briefest manner possible, as if the word itself were so plain that the people needed no enlightenment as to how the ordinance of baptism was to be administered. Yet the record of the church during and immediately after the life of Jesus gives certain expressions that will lead us in the right way during our investigation. Why is baptizo not translated? At the very beginning of our investigation

the question presents itself. Why did not the translators translate the word baptizo, as they did all other words? To answer this intelligently we must appeal to some few facts connected with the history of the translating of the Bible. When King James sanctioned the new translation, known as the authorized version, he instructed the translators that certain eccleastical words were not to be interferred with, but should be allowed to remain just as they were. At the time, unfortunately, "baptize" was one of these words that the translators were instructed not to touch.

What does it mean? The person who is struggling between the different practices of baptism by the various bodies of christians must decide to appeal to the Bible itself and gather therefrom a true mode. As he reads the precious word of God he is impressed more and more with the emphasis laid on baptism. He reads Peter's sermon to the Jews on the day of pentecost and when, at the conclusion, conscience stricken thousands cried out, "Men and brethren, what shall we do to be saved," he answers very readily, "repent and be baptized every one of you in the name of the Lord Jesus Christ." Here again the word baptize comes before him. His desire to arrive at the truth is greater than ever. "Much water a necessity." The investigation is continued in John 3:23. He reads, "and John also was baptized near to Salim because

there was much water there.” This is the first ray of light and he feels encouraged. He, the student is told the reason that John selected Aenon as a place of baptism—because there was much water. He naturally concludes that much water is necessary to baptize the applicant in the water. Then the record of baptism is related in Matt. 3:16 “and Jesus when he was baptized went straightway up out of the water, and the heavens were opened unto Him and He saw the spirit of God descending like a dove.” Jesus after the baptism went straightway up out of the water. This is sufficient that Jesus was in the water. The applicant was required to be in the water to have the rite of baptism administered to him. Both went into the water.

In the instance of the baptism of Enoch, Acts 8:38, “and he (Philip) commanded the chariot to stand still and they went down, both into the water, both Philip and the Enoch, and he baptized him. Here is another step. The applicant and the administrator were both in the water (and he baptized him). Every evidence has its weight.

After reading of these incidents of baptism it is not so difficult to come to a conclusion. BURRIED in BAPTISM. To continue the investigation, Paul says in Romans 6:3, 4, “Know ye not that so many as were baptized into Jesus Christ were baptized unto his death?” There-

fore we are buried with Him in baptism unto death. He says also in Colossians 2:12, "Buried with Him in baptism, wherein we are also risen with Him through the faith of the operation of God." This burial implies putting out of sight. So now by this illustration of Paul's we may see without any difficulty that emersion is the mode of baptism. Emersion is baptism. The cause of truth demands that all the evidence that can be brought to bear on the subject under consideration should be produced. Let us then substitute "sprinkle" for baptism in the above assertion and see what we can get out of the term.

"And he sprinkled him." This is an impossibility. How can a man be sprinkled. We can sprinkle water or dust upon the man, but we cannot sprinkle the man, at least, unless he was ground to powder. Then let us try the word "pour" and he poured him. Here is another impossibility. To pour a man it would be necessary to dissolve him into a liquid. But as soon as we substitute the true meaning, the subject is comprehensive. And he emersed him. That is just what he did. We see no difficulty in grasping this. This, then agrees with the idea of much water, and "going into the water." Thus, little by little, by a fair, unprejudiced investigation of the evidence of the truth, right will be obtained.

TEXT FOUND IN JAMES 3:5.

Reads thus: "What a great matter a little fire will kindle."

In the New Testament there are three different men by this name James. In Matt. 4:21 we find James the son of Zebedee and brother of the evangelist John. Mark speaks of that in the fourth chapter and thirty-seventh verse.

2. Their occupation was that of fishermen. Probably at Bethsadia, in partnership with Simon Peter. Luke 3:10.

3. According to St. Mark and Luke's testimony James, the son of Zebedee, and his brother was acquainted some time with Jesus and had received them as their Messiah some time before He called them to attend upon Him and when Jesus called them they went at once.

4. James was called James the less. He was the son of Alphaeus. One of the twelve apostles. His mother's name was Mary.

5. James was called the brother of our Lord. Notice Galations 1:19. When Paul went to Jerusalem to visit Peter he found no other apostles there but the Lord's brother, James. It is undecided as to which was the brother of Christ, James the less or James, the son of Alphaeus.

7. We find in Ecl. 2:23 that James, the Lord's brother, who obtained the surname of (Just) governed the church of Jerusalem during the time and after the apostles. He was called the first apostle. Jerome, one of the Greek writers says that he pastored the church for thirty years.

8. And while James was pastoring at Jerusalem, he wrote this epistle to the Jewish christians. This was written six years before the destruction of Jerusalem.

9. Behold how great a matter a little fire will kindle.

10. At the time when he spake these words they had begun to go and prepare to build another church. James sent them this letter or epistle, saying, "My brethren be ye not many masters, knowing that we shall receive the greater condemnation.

11. Behold we put bits in horses mouths that they may obey us, and we turn about their whole body. Behold also ships are governed.

12. Even the tongue is a little member and boasteth great things.

13. The tongue is a great fire of iniquity. It can set the whole body on fire.

14. Of every kind of beast, fowl, and even the serpents the low reptiles. Man have tamed these even the things of the sea.

15. But the tongue no man can tame it is unruly, evil, full of deadly poison.

16. Doth a fountain send forth sweet water and bitter water at the same time out of the same place? Or can a fig tree bring forth olive berries and figs at the same time?

SUBJECT: THE THIRD WORLD OR THE WORLD OF ETERNITY.

It is evidently understood by the thinking people of the present age that the decision of the Judgment will be final and unchangeable. In accordance with these decisions the righteous in complete glorified state will be admitted into heaven, and the wicked will be cast into Hell. These two places will be the ultimate receptacles of all the human race.

SUBJECT: HEAVEN AND ITS INHABITANTS.

It is everywhere assumed in the Scriptures and especially in the New Testament that there is a Heaven. Jesus referred to Himself as having come down from Heaven. When He ascended it is said that He was carried up into Heaven (John 6:38. Luke 24:51.) During His ministry He said in His sermon on the mount, "Lay up for yourselves treasures in Heaven." Matt. 4:20. At

another time He spoke of the enrollment of the names of His disciples in Heaven as the source of their highest joy. Luke 10:20.

Paul in writing to the Colossians (1:5) uses the words, "the hope which is laid up for you in Heaven." In reference to the use of the term "Heaven" some have considered it a debatable question. Whether Heaven is a state or a place? We have no objection to either view. Christ said, "in my Father's house there are many mansions, if it were not so, I would have told you. I go to prepare a place for you. I will come again and receive you unto Myself that where I am there ye may be also. John 14:2-3.

So we find it an endless place. It is long enough and wide enough for every one in this world that will believe on the Lord, and have their name recorded on the Lamb's book of life.

Heaven is a place of wisdom. That the soul be without knowledge is not good. Prov. 19:2. This is said of knowledge in this world. A thirst for knowledge is one of the things that distinguishes man from the beast that perish. The knowledge pertaining to this world answers important purposes, but the excellencies of knowledge has to do with Christ and salvation. Ph. 1.3:6. Saints on earth as compared with sinners know much. Yet as compared with Saints in Heaven they know but little

What we shall know hereafter is not made plain. While the assurance is given that it doth not yet appear what we shall be. 1 Cor. 13:12. John 13:7. 1 John 3:2. When Paul said in a passage referred to, "Now I know in part but then shall I know even as also I am known." It seems as if he Apostle Paul had been in counsel within himself with the messengers from Heaven to warn and explain to him what he should reap hereafter. To know as he is known, seems to be as much as even Gabriel or Michael can say. It shows forth that he has been in conversation with the messengers of Heaven. It seemed after the river of love had washed down the hills, fields and battlements of sin within him the world within. The river had also overflowed and drown out sin, and tore sin up by the root. Then the inward part of him was covered with love, as the visible world was covered with water during the flood, and the angels could sail on this great river from the throne of God into the heart of him, and the angels or message bearers sailed back and forth by the wings of love and would lodge in the tree of life that God planted near by the river of love. After he had received this eternal life the news was broken to us concerning the hereafter. The saints in Heaven will know a thousand times more about the works and ways of God than they can know in this life. As the light of eternity falls on these works though now in great part obscured,

hereafter will be heard the exclamation, great and marvelous are thy works, Lord God Almighty. Just and true are thy ways, thou King of Saints. Rev. 15:3.

Truly Heaven is a world, a Heavenly world. It is a place of perfect holiness. In Heaven there is no sin, it is a holy place. The angels are holy. We that are redeemed will be without fault before the throne. The holiness of Heaven is one of its most powerful attractions. How deeply are we impressed with its purity when we remember that the angels stated to us when we found Him within us, that we could not enter into Heaven until the last stain of sin was washed out of the heart. That our bodies must return to dust, and then be reconstructed without a taint of sin before they can inherit the kingdom of God. No matter how much christians may be annoyed and distressed by sin on this earth, when they enter Heaven they will be troubled by it no more. They will dwell forever in the realms of perfect purity. Heaven is a holy place of love.

In this respect how greatly it differs from earth. Here hatred often prevails among nations and individuals. Injustice in its many forms may be traced to it. Thou shalt love thy neighbor as thyself is a commandment, a violation of which, the history of our country bears great record. Hatred ranking in the human breast has too often made earth an aceldama or a field of blood. Nor

can it be said that the passion of hatred is entirely extinct in the regenerated people of God. Who has not seen proof of its existence in various forms of envy, jealousy and evil speaking. Alas! Love among brethren is by no means perfect on earth. But in heaven there is an undisturbed reign of holy love. All the inhabitants of that bright world love God supremely and love one another subordinately. Every saint can there say, "I love every one of these saints and every one of them love me. The poet says:

"In Heaven there is rest. That thought hath a power
To scatter the shades of life's dreadest hour."

Heaven is a place where divine glory is displayed in the highest degree. "And I saw a new Heaven and a new Earth. For the first Heaven and the first Earth were passed away and there was no more sea." Rev. 21:1. "And I, John, saw the Holy City, the new Jerusalem, coming down from God out of Heaven; prepared as a bride adorned for her husband." Rev. 21:1. "And I heard a great voice out of Heaven saying, 'the tabernacle of God is with men, and he will dwell with them and they shall be his people, and God Himself shall be with them and be their God.'" Rev. 21:3.

And He showed me a pure river of water of life clear as a crystal proceeding out of the throne of God, and of the Lamb. "Rev. 22:1.

John was in the spirit, he did not look with the natural eye but with a spiritual eye and since his tabernacle was clean he had a clear sight with the eye of faith from the world within him to the world of eternity. He was filled with the spirit of God.

Before the world was, God was God. For Christ said glorify thou me as you did before the world was. By him all things were made. The angels go at His command and the angels receive their power from the presence of God. John was called away into the spirit of the Lord and he saw God sitting on the throne and the angels singing praises to Him, crying, "Holy, Holy, Holy, Lord God, which was, is, and is to come."

John had lost sight of this external world and had failed to see with this natural eye (yea he had just taken the eye of faith and caught sight of the lily white angel of hope, and was drinking from that great fountain of love) and he was conversing with the angels of Heaven that had sailed by obedience upon the river of love that flows from the throne of God into the heart of man and John says, "after this I looked and behold a door was opened in Heaven and the first voice which I heard was as it were a trumpet talking with me, which said, come up hither and I will show thee things which must be hereafter. And immediately I saw in the spirit, and behold a throne was set in Heaven, and one sat on the throne (Rev.

41:2) and round about the throne were four and twenty elders sitting clothed in white raiment and they had on their heads crowns of gold. Oh, just listen! Out of the throne proceeded lightnings and thunderings and voices, and there were seven lamps of fire burning before the throne which are the seven spirits of God."

My dear friends let us still believe this good book, the Bible, that tells us that Heaven is not a myth and let us be prepared to follow the dear ones who have gone before. There and there alone can we find the peace we seek. My dear friends this is one of the strongest feelings in the human heart. Is it not to find some better place, some lovelier spot than we have now. It is for this that men are seeking everywhere and yet they can have it if they will. But instead of looking down, they must look up to find it. As men grow in knowledge they vie with each other more and more to make their homes attractive. But the finest home on earth is no more than an old barn compared with our great mansion that Christ prepared for us in Heaven. Do we not, at the close of life, look for some sheltered place or some quiet place where we can rest and rejoice with our loved ones that have gone on before us. We may at least have a foretaste of what it is to be. May we ask the question, what was it that led Columbus, not knowing what would be his fate, across the unsailed western seas? If it were not to find a better

country. It was this that strengthened the hearts of our old fathers, driven from their land by persecution, as they face the savage coast. They were cheered and upheld by the hope of seeing a better country, where they could be at rest. Somewhat similar is the christian hope in Heaven, only it is not an undiscovered world. Perhaps nothing but the shortness of faith or spiritual sight keeps us from seeing the doors of that great mansion open unto us and nothing but the hardness of our understanding that keeps us from hearing the joyful music that is being played on the Heavenly harps. There are wonderful sounds around us that we cannot understand but we do know that there is a place of rest in that great mansion in Heaven that was prepared for those who love the Lord.

As I was walking along the railway, one summer day. It was clear and the sun was shining brightly. I looked and as far as I could see the railroad seemed level and quite away ahead of me I saw a city. It seemed as if the city was but a short way off. I gained courage and walked for several hours, and I looked again and the city did not seem any closer than it did when I first saw it several hours before. The city was located on a hill, and by the clearness of the day and the valley being level it looked to me as though I was almost at the city. But I continued to travel, and by and by with perseverance I entered the city. I was tired and as soon as I got into

the city I found rest. Sometimes we dwell in a high latitude of grace. Heaven seems very near because there are no clouds of sin before us. The Gospel railway seems straight and clear, and the great celestial city is sitting in plain view. At other times the clouds of fogs that come through suffering and sin obstructs our view and we are just as near Heaven in the one case as we were in the other, and we can be just as sure to march into Heaven, as I marched into that city that was sitting before me, if we will keep in the middle of the Gospel road that Christ laid down for us. I read in a little book at one time where there were several little children down by a river playing, some on one side and some on the other, they would call one another across the river although the tide was high. They would call to each other from across the river and would wait for an answer. It was so foggy that they could not see each other but they could hear each others voices, and that made them happy although they could not see each other. Perhaps if we could make an earnest call to some of our loved ones on the other side of the river, we might hear the answer, "Come over here where we are, there is rest for the weary ones."

I remember one time in old Virginia a farmer lived on a high mountain in Bedford County. He had a custom of carrying a heavy bag of corn to the grist mill. The way he had to go to the mill was all down grade and he did

not feel the burden so much. He usually left a part of the meal at the mill, but on this day he decided that he would carry as much meal home as he had carried corn to the mill. He walked patiently on until he got a part of the way up the hill and the meal began to get much too heavy for him to climb the mountain. He stopped and buried a part of the meal so that it could not be found, then he walked a little farther and stopped again and would take out more meal in a paper sack and hide it. He did not know that there was any one looking at him. So the way from earth to Heaven is a highway and the way to hell is downward. A man can carry an awful load of this world's goods to hell and he don't feel the burden much. But just as soon as a man starts up the Kings highway with this worlds goods, he has to stop and bury them as did the old man with the meal and he became so tired and weak that he had to go on and leave it all behind him. So it is with us, we have to leave all of our sins behind us and go home with nothing but ourselves. Job says, "I brought nothing into this world and I shall carry nothing out. I read of a woman that had been confined to her bed for years. She was one of those saints that God polishes up for the kingdom for I believe that there are many saints that we never hear about, never see any great accounts of their lives in the press of this country but I am sure that they will live

near the Master in Heaven." I believe as Rev. D. L. Moody says in his sermon, that it takes a great deal more grace to suffer God's will than it does to do God's will. This lady said that she used to take great pleasure in watching a bird that came to make her nest near her window. She said one year it came to make its nest, and it began to build it so low that she was afraid that something might happen to the young and each morning when she saw the bird busy at work making its nest she would say, "Oh birdie build higher," she could see that the bird saw coming to grief and disappointment. At last the nest was finished and the bird had laid its eggs and hatched its young. Every morning the lady said that she would look to see if the nest was there and she saw the old bird bringing food for the young ones, and she took a great deal of pleasure in watching them. But one morning when she went to the window to look for the nest, she saw nothing but feathers scattered all around and she said, "Ah, the cat has got the old bird and all of its young, it is such a pity that the nest was torn down. It would have been a mercy to have taken the nest away." That is what God does for us very often, just snatches things away before it is too late. I think that is what he wants to say to our church people, that if you build for time you will be disappointed. God says that we must build for eternity. It is much better to have life in Christ

and God than anywhere else. I would rather have my life hid in Christ than living in a palace.

The inhabitants of Heaven are select. No one can dispute that. You who study the Scriptures know it to be true. There is jealousy in this world of many kinds. But in Heaven it will be only of holiness. The humblest servant on earth will be the royal guest in Heaven. "For thus saith the high and lofty ones that inhabit eternity, whose name is Holy. I will dwell in the high and holy places with him that is of a contrite and humble spirit. What could be more plain to man than that? No one that is not of a humble and contrate spirit, will dwell with God in his high and holy place. If there is anything that ought to make Heaven near and dear to christians it is to think that all of our loved ones and relatives are there. For Christ said. "He that doeth the will of my father, the same is my brother and my sister. God is our father and the apostles and prophets are our brethren and we hope to meet them bye and bye. Notice the 18th Chapter of Matt. and the 10th verse, it will tell you that the Angels are there. Take heed that you do not despise one of these little ones for I say unto you that in Heaven there Angels do always behold the face of my father which is in Heaven.

It says in another place when Gabriel came down from Heaven to tell Zachariah that he was to be the

father of the forerunner of Jesus Christ. Zachariah doubted him. He had never been doubted before and that doubt is met with the declaration, "I am Gabriel, that standeth in the presence of the Almighty God."

We are aware of the fact that a dead man cannot inherit estate, neither can a dead soul inherit Heaven. The soul of a man must be resurrected in Christ Jesus among the good whom we hope to meet in Heaven. There are many Mansions in Heaven and there are many gates to enter therein.

KNOWING ONE ANOTHER IN HEAVEN.

The question is often asked, "Shall we know any of our friends in Heaven?" In the 8th chapter of Matt. and the 2nd verse we read, "And I say unto you that many shall come from the East and West and shall sit down with Abraham and Isaac and Jacob in the kingdom of Heaven. These men have not lost their identity. They were known as Abraham, Isaac and Jacob on earth, and if you will read of that wonderful scene on the Mount of Transfiguration, you will find that Moses who had been gone from the earth 1500 years was there. Peter, James and John saw Moses on the Mount of Transfiguration.

God says in the book of Isaiah, "I will not blot your name out of the Lamb's book of life." We will have names in Heaven, we are going to bear our names there,

we shall be known. In the Psalms it says, "When we wake in His likeness we shall be satisfied," that is enough. In the second Chapter of the 1st Epistle of John speaking to the followers of Christ, "Beloved now we are the sons of God. And it doth not yet appear what we shall be but we know, that when He shall appear, we shall be like Him for we shall see Him as He is. And every man hath this hope in Him, purifieth himself even as He is pure. You will find in the scriptures that a great many careless Christians will get in Heaven. There will be many who will barely get in by the skin of their teeth, or as Lot was saved from Sodom, so as by fire they will make their escape.

We have many people that say that they are going to Heaven whether or no. They say that they are sure of the kingdom. They live in a very careless sort of way. But it is a very straight path from this earth to Heaven. God says that no liars, nor drunkards, nor whoremongers shall enter the kingdom of Heaven. Woe unto them that allow themselves to be deceived. Christ says, ye must be born again.

A CHRISTIAN WILL LIVE FOREVER.

It says in the 12th chapter of John and the 26th verse, if any man serve me let him follow after me and where I am there also shall my servants be. I cannot

agree with some people that Paul has been sleeping for 19 hundred years in the grave. I cannot believe that one who loved the Master, had such a burning zeal for Christ has been separated from him in an unconscious state for such a length of time.

Father I will that they also whom thou hast given me, be with me where I am that hath may behold my glory which thou hath given me. This is Christ's prayer, "Now when a man believes on the Lord Jesus Christ he receives Eternal Life. A great many people make a mistake right there. He that believeth on the Son hath Eternal Life. It does not say that he shall have it when he comes to die, it is in the present tense. Eternal Life is yours now—if you believe. There is no definite length of time for Eternal Life, Eternity is as long as God lives, no way of calculating the length of Eternity. Eternal Life is yours, Eternal Life is mine, if we believe.

I believe that when Paul said, "to be absent from the body and present with the Lord," he meant what he said, that he was not going to be separated from Christ. The spirit that he got when he was converted, he got it from a new life and a new nature and they could not bury that in the grave.

They could not bury an infinite Spirit. It may be that he is not satisfied and will not be until the resurrection, but Christ says, "He will see then the travail of His soul

and be satisfied." Even the body shall be raised. This body sown in dishonor shall be raised in glory. This body which has put on corruption shall put on incorruption, and this mortal shall put on immortality. It is only a question of time the great morning of the world will dawn by and by and the dead shall come forth and shall hear the voice of Him who is the resurrection and the Life. As I forestated, the Apostle Paul says, "If our earthly tabernacle were dissolved, we have a building of God; a house not made with hands, but eternal in the Heavens." He could take down the clay temple and leave that, but he would have a better house. He says in one place, "I am a straight betwixt two. Having a desire to depart and be with Christ which is far better; nevertheless to abide in the flesh is more needful for me." A great many people are living under the bondage of death. But if we have Eternal Life death cannot destroy it. This house that we dwell in, this body may be reduced to dust again. But the Spirit shall live.

NO DRUNKARDS IN HEAVEN.

According to the teachings of the scriptures, no drunkards shall inherit the kingdom of Heaven. You mothers who have sons who are starting to drink and lead a dissipated life, should not rest day or night until

your sons be converted by the Spirit of God. I read in a book some time ago an account of people in India worshipping snakes in their Temples. There was the story of a mother who said that she saw a snake crawl into her home, and coil itself around the body of her little child, a mere infant, and she regarded the snake as a sacred thing and she did not dare to touch it. And she saw that snake destroy her child. She heard the pitiful screams of her babe, but she did not dare to rescue it. It was very sad to read the story, but we have people in our own country that exercise an influence over our boys and girls, that is as evil, and poisonous as the coil of that serpent that destroyed the child. Serpents are coming into christian homes and destroying sons and daughters. Parents seem not to be earnest enough about the spiritual and moral welfare of their children. May we be not afraid to rescue the boy and the girl from the coil of the serpent.

If there is anything that will open the doors of Heaven, it is the name of Jesus. In our lodge rooms and halls we have pass words but in heaven there is only one pass word and the pass word at the door of Heaven is this, "Blessed is the name of Jesus that hath given me everlasting life," and these words will admit a christian at any time. And this pass word never changes. Isaiah has given this promise to every one that is saved, "Thine

eyes shall see the King in His beauty. They shall behold the Lord that is very far off.

John Milton says of the saints that have gone already, "they will walk with God high in the climes of bliss and Salvation. In the sixth Epistle to Timothy we read of Christ as the blessed and only potentate, the King of Kings and Lord of Lords. In the first chapter and the 28th verse of Ezekiel we find that the prophet had a faint glimpse of it "As the appearance of the bow that hid in the clouds in the day of rain, so was the appearance of the brightness around about. This was the appearance of the likeness of the glory of the Lord and when I saw it I fell on my face, and I heard a voice of one that spake."

A servant that is working for some one else rarely ever takes the interest that he would if he were working for himself or if he had a share in the business. Heaven would not be a joy to us if we did not know that we were part owners through Jesus Christ our Elder Brother. Having treasures laid up there encourages us to work more earnestly for our reward.

In second Peter, first chapter and fourth verse it says that we are made partakers of the Divine nature. I remember that my mother used to take in poor little unkept children and care for them. And I would wonder why she did it. But after I found Jesus I knew that it was love that made her do it. And I can liken myself to the

little unkept children, and Jesus took me and washed me clean in His precious blood and put on me a new garment. In Isaiah sixty-first chapter it says, "He hath clothed us with a spotless robe of innocence. With the garment of salvation, He hath covered us with a robe of righteousness; as a bride decketh herself with ornaments, and as a bride adorneth herself with jewels."

In Luke 15:7 it says, "I say unto you that likewise joy shall be in Heaven over one sinner that repenteth, more than over ninety and nine just persons that needeth no repentance."

Rich men often go abroad to speculate and they invest money and sometimes they are very fortunate and return with millions of dollars; and they deposit it in a bank, or put it in a great building of some kind and think that the money is safe, and they rest secure. But the bank fails, or the money is stolen, and that man has lost his money. "Lay not up for yourselves treasures upon earth where moth and rust doth corrupt and where thieves doth break through and steal; but lay up for yourselves treasures in Heaven where neither moth doth corrupt, and where thieves doth not break through nor steal. For where your treasure is, there will your heart be. It does not take very long to tell where a man's treasure is, if you talk to him for a few moments. If he has money in the bank and the bank has failed, he is very much dis-

couraged but if he has no money in the bank, if it fails it does not interest him very much. A conversation about heavenly things will not interest a man that is not a christian very much, because he has no treasure there.

A great many people try too hard to please man. The good will of a man don't amount to much when we are not in harmony with Christ. "What is man" that we may fear him. There is no power in man, but let us try to please God, who has our reward laid up in Heaven. And we will receive our reward according to our works.

"Ye are they which justify yourselves before men. But God knoweth your hearts. For which is high esteemed among men, is an abomination in the sight of God."

A YOUNG CHRISTIAN IS LIKE UNTO A YOUNG BIRD.

I was sitting down the other day thinking about the old homestead down in old Virginia and was talking about how mamma and papa used to care for their little chickens, how much pains they seemed to take with them, and a reason crossed my mind and called my attention to the time when we children once would go about the loft of the barn and watch the little young birds in the little nest. Mamma would not let us trouble them at all for

she said it was a sin for us to touch them, and I noticed when the young ones would hear us coming up into the loft it seemed as if they would get uneasy for some cause at that time unknown to me, and we would wait until their mamma would come back. And when she came she would always fly near the nest and make some kind of a chirp, and when she would make this chirp it was fun for us to see the young birds stretch their little necks and open wide their mouths and yell, though their eyes would be shut, but they had knowledge enough to recognize the mother's voice and understand what she would say. And I noticed she would only feed them one at a time and the beauty was this, they didn't show no jealousy towards each other whatever, but all of them would open their mouths, then they would fly away again. Presently she would return again with some food and she would feed another one until she fed them all around. One particular thing I noticed while the old bird was feeding her young ones was this, she never would bring them any stale food; it seemed like it would alway be fresh; it would be a worm or a bug or something that was alive when she caught it. I often wondered why their mamma did not give them crumbs of bread or something like that. We children sometimes would scatter bread about in the loft for the old bird but it looked as though she would not feed them the bread that we would give to her at all. We

used to say, why that old bird is crazy, she had better fly down here and get this bread. It made us feel some bad to think that we had gone to all of the trouble climbing up and down through the old loft and then she would not appreciate what we had done for her.

The spirit taught me that a young bird represents a young christian. When they are first born again they should assemble themselves together in one band as the little birds. Young christians can't see their father when they are first converted, neither can little young birds see their mothers, but whereas the young birds have knowledge enough to understand their mothers so have young christians wisdom from God to understand the teaching of the holy spirit and at any time the spirit of God would call them, whereas I noticed the young birds opening their mouths when their mother would chirp. So it is with a child of God. At any time you hear the holy spirit call you, if you are a child of God, you will open wide your hearts as much as to say, Lord I open my heart, place just such food as you would have me to eat. I think we should as Christians use the knowledge as a little bird uses, be contented with whatever talent the Lord gives us. I noticed the young birds did not seem to be stubborn whatever but seemed to be in good cheer, perfectly contented. Whilst I was meditating the other day and I said to the spirit of my mind, Oh, I wish all christians

were cheerful, humble and contented as those little sparrows were, that we children used to watch in their little nest. Whatever their mother would feed them they were perfectly contented with it. Oh let us as christians use the wisdom of a sparrow; let us be contented with whatever the Lord gives us and let us not murmur, neither grumble.

And the thought now that presents itself to me, whereas the old bird would not use our bread, was that I believe wisdom taught her that our bread had been parched and baked by a material fire and with its ingredients it would not be healthy for her to feed her young ones because the life of the germ was parched, and was dead and it had no life in it. I think she was afraid by the teaching of wisdom whereas the life of the germ had been killed it would lay too heavy on their little stomachs, knowing that they were in their infancy and unable to digest it. So it is with the teaching of the holy spirit. Jesus says, "I am the bread of life that came down from Heaven." It shows to us that the Lord does not want us to partake of the stale and defile things of this world that are made by man but look to me as the little bird, look to her mother and say, Lord I am in my infancy. Feed me Lord and give me just such food as you know I need. Then Jesus, our father, gives us the bread of life that we may live always and never die. Jesus gives it to

us fresh but of the throne red hot, and oh how easy it is to digest through our heart whereas if we would depend on man for life our minds would be poisoned to death with the corrupt thing of this world, but God being our father, being an all wise God, he knows just what kind of food we need and, I doubt not, if that old sparrow would have fed those little birds the bread I gave her to give them, every one of them would have died, for I gave her, as near as I can recall, some bread that had been cooked for two or three days, and maybe more. I know this much, it was old and stale and I found out that the old bird had more wisdom than I did. I believe everyone can witness this fact, how great, oh God, art thy wisdom and knowledge.

The young ones seem to be so meek and obey their mother so well. A thought came to me to read the fifth chapter of the Gospel credited to Saint Matthew and the fifth verse. It reads like this: Blessed are the meek; for they shall inherit the earth. Through meekness the earth by nature and through God's will produces germs and bring forth little insects and many seeds that these meek and humble little birds may be fed. And just to think how feeble they are. They can't work as you and I. Neither do they weary themselves like you and I, but they only accept the teaching of wisdom and live according to its teaching and they are fed. And another

thought whereas that we children, climbing* up and watching the movements and actions of those little birds, the spirit taught me that this was the same way the world watched a young christian, and a good spirit speaks to them and lay not thine hand upon these young for it is a sin.

THE FOURTH WORLD WHICH IS CALLED HELL

As it is a delightful privilege to refer to Heaven as the abode of the righteous, it is a solemn duty to recognize the teachings of the Bible concerning Hell. As the place where the wicked will be punished, Christ said, "Ye serpents, ye generation of vipers. How can ye escape the damnation of hell. Matt. 5:29, 10:28, 23:33. And if thy hand offend thee, cut it off. It is better for thee to enter into life maimed, than having two hands to go into hell; into the fire that never shall be quenched. Mark 9:43. Fear him, whom after he killeth hath power to cast into hell. Yea, I say unto you, fear Him. Luke 12:5. These passages prove beyond a doubt that there is a Hell. I do not think that Jesus meant a literal Hell fire nor worm, but what follows. That the punishment of the wicked will be less dreadful, than if they should be cast into material fire, by no means. The philosophy of language prompts us to enquire if the symbol of punishment be so fearful. The reality must be much worse than the material fire.

A very positive statement concerning the punishment of the wicked was made by Jesus Christ, the Son of God. He spoke of, "outer darkness, weeping, and wailing and nashing of teeth, and a place of punishment, eternal damnation." Matt. 8:12. Luke 16:28. Mark 9:24. Matt. 25:46. Mark 3:29. Indeed the future retribution of the wicked is a most copious as well as awful subject, which I shall discuss only so far as to refer briefly to the words of Christ as recorded in Matt. 25:46. "They shall go away into everlasting punishment." Here is two points that claim attention. What is punishment? It is the inflicting of pain for disobedience. So it is, a father punishes a disobedient child. Punishment had reference to sin and under the government of God, it is the executive penalty of His law. It is God who executes this penalty. Which is death eternal. A place where the soul of man will be tormented forever and ever. The wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord. Rom. 5:23. This fact enables us to understand what is meant by the wrath of God. This scriptural phrase denotes God just and holy. Indignation arises from the fact that sin is a transgression of His law, and therefore, His justice requires that sinners be punished according to the teaching of the scriptures. They will be punished according as their demerits require. In the words of Christ, "They shall go away into everlasting

punishment. Matt 25:46. Of the wicked, Paul says, "Who shall be punished with everlasting destruction, from the presence of the Lord, and from the glory of his power. 2 Thes. 1:9."

When Jesus says, "These shall go away into everlasting punishment but the righteous into life eternal; but the children of the kingdom shall be cast out into outer darkness. There shall be wailing and gnashing of teeth."

WHY THIS FOURTH WORLD OF HELL WAS PREPARED.

The book of generations relates to us the whole subject of man's disobedience, and his loss therefrom. Paradise was the place of his abode. The serpent who revolted from God, was by the command of God driven out of Heaven, with all of his crew into the great deep (in a place of outer darkness), which in the first chapter of Genesis is called (chaos) according as the scriptures and the spirit reveals it to me, there Satan laid, thunder struck and astonished after he had recovered for a space. Then he had a conference with his followers, and they began to lay plans for the regaining of Heaven. He comforted them with a plan for the subjugation of the earth. He also told them of the creatures to be created and placed on the earth, that were to be not much inferior to the angels. In fact he called a council with the very peers of the in-

ferno, and planned to battle with Almighty God. It seems to me that when Satan and his followers, were cast into outer darkness, they passed on to Hell, and they found the gates shut and guarded. Who guarded them? The scripture says that Satan should be bound for a thousand years. We learn that the gates were opened and he went in. There Satan discovered the great gulf, that lay between the world of punishment and the world of eternity. "And it came to pass that the beggar died and was carried by the angels into Abraham's bosom. The rich man also died and was buried, and in hell he lifted up his eyes, being in torment, and seeth Abraham afar off, and Lazarus in his bosom and he cried and said, "Father Abraham, have mercy on me and send Lazarus that he may dip the tip of his finger in water and cool my tongue for I am tormented in this fire." And Abraham said, "Son remember in thy life time receivest thou good things, and likewise Lazarus evil things, but now he is comforted and thou art tormented. And besides all this there is a gulf fixed so that they which would pass from hence to you cannot, neither can they pass from hence that would come to us. Then he said, I pray thee therefore that thou would send him to my father's house for I have five brothers that he may testify unto him lest they also come unto this place of torment. Luke 16!22-28. This statement shows us plainly that there is a place of

torment, and that there is a gulf between Heaven and hell. We find that the rich man fell not of his own malice as did Satan, but was by him seduced. The son of God renders prayers to His Father for the manifestation of His gracious purpose towards man, but Divine Justice could not be satisfied until a fitting offering for the sins of man was made. The Son of God freely gave himself a ransom for the sins of man. The Father accepted him, ordained His incarnation, pronounces his exaltation above all names in Heaven and earth. The Angels were commanded to adore Him, and they sing praises to the Father and the Son.

And there was war in Heaven. Michael and his angels fought against the dragon, and the dragon fought and his angels and prevailed not, neither was there place found any more in Heaven, and the great dragon was cast out, that old serpent called the devil and Satan which deceiveth the whole world. He was cast out unto the wrath and his angels were cast out with him. Rev. 12:7-9.

And I heard a loud voice saying in Heaven now is come salvation and strength, and the kingdom of our God, and the power of His Christ. For the accuser of our brethren is cast down, which accuseth before our God, day and night, and overcame Him by the blood of the lamb and by the word of the testimony and their love, and

not their lives unto the death. Therefore rejoice ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth, and of the sea for the devil is come down unto you, having great wrath because he knoweth he hath but a short time. Rev. 12:9-12. Satan now in prospect of Eden, the place where he must attempt the bold enterprise which he undertook alone against God at one time. And man fell into many doubts with himself fearing envy and despair but at length confirms himself in evil journey on to Paradise, whose outward form and situation is described. Satan first saw Adam and Eve. He marveled at their excellent form and happy state. He gained resolution in himself to work their fall. Satan listens and overhears the discourse of Adam and Eve. Adam was telling Eva about the command that God had given Him. Adam and Eve did not know that the object that sat in the tree was a betrayer and he heard Adam tell Eve that the tree of knowledge was forbidden for them to eat. Satan sat in the shape of a water bird; Isa. 24:11. Lev. 11:17. Deut. 14:17. So we have proof that Satan turned himself into the form of a water bird to defeat man. He heard Adam say to Eve that "If we eat of the tree of knowledge we shall surely die." The Serpent gained a conversation with Eve and he repeated the words to Eve that God had spoken to Adam which Satan had overheard in the garden while he was eaves-

dropping in the form of a water bird. And the woman said to the Serpent we may eat of the trees of the fruit of the garden (Gen. 3:2) but of the fruit of the tree which standeth in the midst thereof, God hath said, "Ye shall not eat of it, neither shall ye touch it, lest ye die. Gen. 3:3.

And the Serpent said unto the woman, "Ye shall surely not die for God doth know that in the way ye eat thereof, then your eyes shall be opened and ye shall be as wise as God; knowing good and evil. Gen. 3:5.

And after they had partaken of the fruit and had violated the law of God, they found themselves naked so they were found pinning fig leaves together to hide their shameful selves.

God waited patiently until the cool of the evening, God sent an angel down in the cool of the day and they heard a voice in the garden and they were afraid because they were naked and hid themselves. Gen. 3:9. Adam said I heard thy voice and I was afraid and hid myself. And the angel said, "Who told thee that thou was naked, hast thou eaten of the tree whereof I commanded thee that thou should not eat thereof. Gen. 3:11.

Mesiah, Gabriel, Raphel and the rest of God's angels returns to the father with great triumph that they had won the victory and Christ appeared to John on the Isle of Patmos and said "I am he that liveth and was dead

and behold I am alive forever more, Amen, and have the keys of hell and of death. Rev. 1:18." We see by this testimony of our Lord that there is a hell, a world of punishment for the wicked, a place for those to dwell that rebel against God, and his commands.

THE INHABITANTS OF HELL.

Since we have learned about the inhabitants and conditions of the external world, the world within, and the world of eternity, we will proceed to explain the inhabitants of hell.

The place hell is inhabited with quite a number of inhabitants. The first settlers of that world were Satan and his angels. After they were cast out of Heaven they were driven to the dreadful world of woe, by God's army of angels. And the population of hell increased by the reception of evil spirits that was manifested by Lucifer the old arch fiend of hell, and by the conversation between Satan and his angels consulting and making new devilish laws it created little demons and they grew very fast and after man violated the law of God, Satan issued stock into that world of woe, and the shares were many. They could be bought by the wages of sin. Man joined in and took a stock out with Satan, then he was a subject for condemnation before God and the holy angels.

They fed and subsisted upon bad deeds and evil communication the thought of the loss of Heaven makes them very miserable, all hope was cut off. Faith had lost its strength and the thoughts of that is what made hell so hot.

Hell is inhabited with human souls, such as blasphemers. There are moral sinners and wine room girls, ball room members, rag-time singers, thieves, murderers, drunkards, gamblers, saloon keepers and law breakers. All of these have taken out stock with Satan and his demons. They converse together, their talk is of evil things. They plan attractive things that may attract man from the right way and lead him to that world that was prepared for the devil and his angels.

A quick route to hell. The world of damnation. Terrific scenery through dismal swamp. Special stop at murder's gap and hangman's gorge. Takes on extra cars at suicide ave., for sample room square, theatre street, blasphemers hall, smokers furnace. Last stop dime novel ave., and Inger sol park. Goes through the dark valley the shadow of death at midnight, and plunges her passengers into eternal woe. Special trains are run every Sunday.

The train stops at worldly depot where proud christians and church members get aboard. And takes sleeping car for Hell. The fare is their soul.

THE RESURRECTION.

For we believe that Jesus died and rose again, even so then also which sleep in Christ will God bring with Him. 1 Thes. 4:14.

When God created the spirit of man he created it in union with a material body. This being so, the question may arise, whether that union will not be perpetual; whether though the body go down into the grave, it shall not be raised again to exist with the spirit forever.

That the body shall live forever, has been the belief of the church throughout all ages. Hardly the smallest sect has taken exception to the formula. If the bible teaches anything at all, it teaches that the body which is laid in the grave shall yet be raised therefrom. It is true that the Bible nowhere contains the exact phrase, "the resurrection of the body" and there has appeared here and there the doctrine that the rising from the dead of which the scriptures speaks is not the rising again of the body, which was layed in the grave, that though the spirit in the future will have a body, it will not be the body in which we now live.

This doctrine is simply the doctrine of immortality in a bodily form. It denies any resurrection except such as takes place at the instant of death, it may not find general acceptance as the Bible doctrine of the rising of the dead.

When Jesus ascended from the Mount of Olives, when Elijah was caught upon the chariot of fire, when Enoch was taken as he walked and talked with God, in each of these cases, there was not a leaving of the material body, but the body was caught up into space.

We are told in 1 Thes. 4:17 that when the Lord shall descend from Heaven, and the dead Christ shall rise, those who are alive and remain shall be caught up together with those in the clouds to meet the Lord in the air. Caught up, of course in the bodies in which they stand, and so shall they ever be with the Lord.

All bodies of the future saints shall be alike then. All must wear the bodies of the present time changed, as Paul says, (1 Cor. 15:52).

According to the teachings we are considering the saints who have passed from earth have already attained the rising from the dead. But in the teaching of the Bible, this rising is yet to take place. It is not until the last trump, that the dead shall rise. 1 Cor. 15:53. The Lord himself shall descend from Heaven with a shout, and the dead in Christ shall rise, 1 Thes. 4:16. In many passages the time of rising is given, as still in the future. This rising therefore can be nothing less than the rising of the body from the dead.

If the resurrection from the dead takes place at death, then Jesus Christ arose from the dead immediately

after his death on the cross. The Bible says, that he rose on the third day, and so, those that sleep in Christ will not have risen until their bodies rise from the grave as the body of christ arose from the grave. On the third day Paul says, "If Christ be preached that he rose from the dead." Now the existence of Christ in a body which had risen would be no proof at all of the continued existence of those whose bodies have not risen.

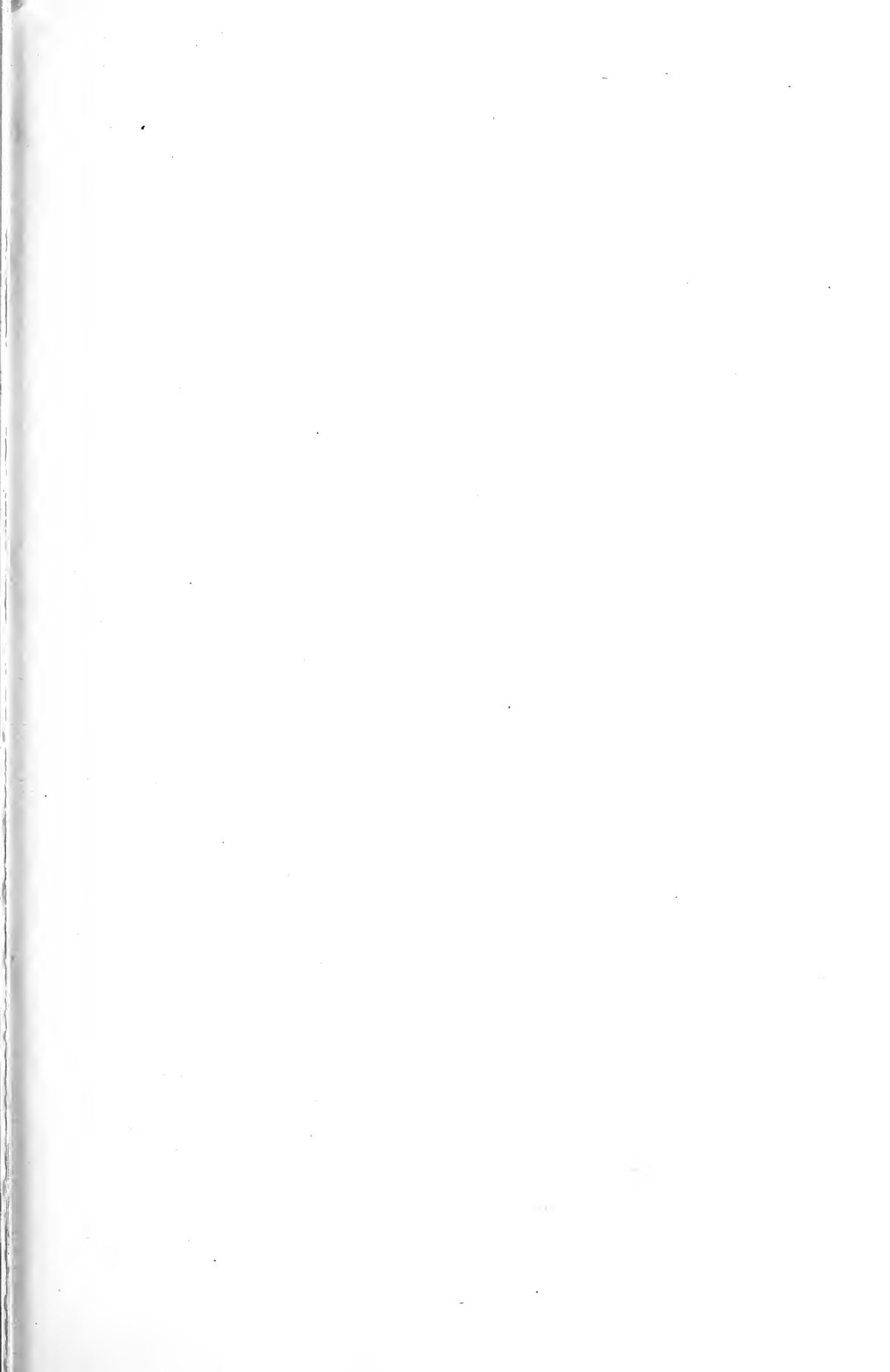
"If there be no resurrection from the dead," says Paul, "then is Christ not risen." But if Jesus' body be risen from the grave how say some of you, that there is no such thing as the rising of the body from the grave? The argument that the Apostles used shows that the rising from the dead, was to simply the existentence of the Spirit after the death of the body but the rising to life again of the body itself. And that the body of the present, is to be the body of the future is proven by the scriptures. It is that which is sown in darkness, which is to be raised in power, the corruptable which shall put on incorruption, the mortal which shall put on immortality. 1 Cor. 15. We read in Ph. 1.3- 20 that Christ shall change our vile body, that the same may be fashioned like unto His glorious body. But the idea of the restoration of this present body suggests difficulties which indeed are great. It decays, and its substance passes off in gases, is defused throughout the whole atmosphere.* Consumed

before it ascends in smoke and is dispelled to the four corners of the Heavens, its ashes are trampled into the soil. Cast into the sea it is dissolved in the waters, and wafted throughout the entire globe. To some the question may rise, how can a body thus destroyed, ever be raised. He were a wise man indeed who shall say how it shall be done, but he must be wiser yet, to say that it shall not be done.

We read that Elijah was caught up into Heaven, and that the bodies of the saints who are alive at Christ's coming, shall be caught up to meet the Lord in the air. If we believe the Bible at all we must believe fully in these things.

Surely it is just as difficult to believe that the bodies of the living saints, shall be caught up at Christ's coming, as to believe that the bodies of the dead shall be raised to be caught up with them.

Matthew's description of the crucifixion tells of the graves being opened when the Saviour gave up the Ghost, and the bodies of the saints which slept arose and came out of the grave, and went into the Holy City and appeared unto many. When Jesus died the graves were opened, showing that in his death, the power of death was broken.





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